113, 241, 171 Southeast Asia AL1

[For comparison of systems of land tenure in Ceylon, Burma, Thailand, Sumatra, Java, Borneo and of the hill tribes of India with that of Malaya, see Source 58: Maxwell, pp. 82-89, category 116, AN1 Malaya. --Analyst]

171, 144, 302 ALl Southeast Asia

[For information on the distribution of techniques and habits of tooth-blackening in Indochina, especially Tonkin, and distributional comparisons with other parts of Indochina, Southeast and East Asia, and for hypotheses about racial and cultural-historical interrelations on the basis of these distributions, see 95: Huard, AMl Indochina, category 116.]

7: Janlekha X-4,5 (1948-1953) 1956 AO7 Central Thai
Southeast Asia AL1

foreign army of occupation has preserved it from disruption. The essential and distinctive character of a plural society is that it is dominated by economic forces, and, outside a few partly sheltered oases, Southeast Asia illustrates the capitalist system in its purest form.[18]

Another common feature is the dominance of the agricultural section of the population. The latest available figures show the percentage proportions of population dependent on agriculture in the area as follows: Burma, 68; Indonesia, 66; Philippines, 69; Thailand, 85.[19] The same source indicates the proportions for various regions of the world as follows: North America, 20; Oceania, 30; Europe, 33; South America, 60; Asia, 70; and Africa, 74.

With the prevailing techniques of production and the consequent low productivity per man, dominance of agriculture means low per capita national income. When countries are grouped by level of economic development on the basis of per capita national income as of 1950, all the six countries of Southeast Asia -- Burma, Indo-China, Indonesia, Malaya, Philippines, and Thailand -- fall in the underdeveloped group.[20] Moreover, there is in Southeast Asia a true surplus population on the land in the sense that even under the present methods of cultivation a sizeable fraction of the

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18. Ibid., p. 77.

19. Food and Agriculture Organization, 1953 Yearbook, Vol. VII.

20. Eugene Staley, The Future of Underdeveloped Countries (New York: Harper & Brothers, 1954), pp. 16-17.

13:Sebeok L-3 (no date)1943 ALl Southeast Asia ALl

197 particularly the Palaung, Wa, and Riang; and finally the Mon-Khmer group proper.

The language of the Mon is spoken on the coast of the gulf of Pegu. Inscriptions date from as far back as the 11th century. They are in Myazediin script. Khmer is spoken in Cambodia, and its inscriptions are available from about the first half of the 7th century. There are also about a dozen other dialects spoken by scattered tribes throughout this area.

The Mon-Khmer languages are sometimes grouped together with Munda, a large family of languages spoken in the Northeastern sector of India today —but this is not supported by evidence. Similarly, it may be doubted if dialects of this language family have really spread into Yunnan in Southwest China. For example, Wen Yu showed recently that Min-chia, long held to have been a Mon-Khmer dialect, belongs in reality to Tibeto-Burman ("A study of synonyms in the Min-chia language," *Studia Serica* 1 (1940), 1–28). The term "Austroasiatic"—if it means more than just Mon-Khmer—covers a multitude of linguistic methodological sins. And if the existence of an "Austroasiatic" family of languages is doubtful, an "Austric" superstock, combining the former with Austronesian (Malayo-Polynesian), is much more improbable still. For further information on Mon-Khmer consult the writer's "Examination of the Austroasiatic language family" (*Language* 18 (1942), 206–17), which contains references as well as a lengthy list of languages, and further his "Bibliography of Mon-Khmer linguistics" (*Studies in Linguistics*, Vol. 1, No. 11, 1943).

It is only fair to point out, however, that in a recent paper, "Thai, Kadai, and Indonesian: A new alignment in Southeastern Asia" (*American Anthropologist* 44 (1942), 576–601), Paul Benedict attempted boldly to combine into a single language family Thai, Indonesian and "Kadai"—and further to add this hypothetical family to Mon-Khmer-Annamite, and in a further synthesis, Miao-Yao. "Kadai" is a new term of the author's for Kelao, Laqua, and Lati of the mainland, that is, in Southcentral China and the China-Tonkin border region, and Li of Hainan. This writer regards Benedict's interesting attempt with a good deal of scepticism, for the type of evidence he uses to prove his hypothesis is not altogether satisfactory. Further judgment may well be postponed until new and better material to work with has been collected.

THE INDONESIAN LANGUAGES

197 Indonesian (Malayan) is a family of languages spoken over an enormous
●171 territory: the Malay Peninsula, the East Indies, the Philippine Islands,
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Madagascar, and Formosa. Furthermore, a distant but clear relationship exists between Indonesian on the one hand, and the Oceanic languages, Melanesian, Micronesian, Polynesian, on the other.

The dialect spoken on the mainland, around, say, Perak, is known simply as Malay; this is, moreover, something of a *lingua franca:* "bazaar" or "pidgin" Malay and is understood throughout the Indies, except in some of the interior districts.

The large number of dialects in this area—there are 87 in the Philippine Islands alone—cannot be accounted for in terms of separate waves of migrations, for ethnology recognizes no more than three major ones; the distinctions become less puzzling, however, if we consider the geographical factors which resulted in ethnic isolation of more or less small groups. Perhaps the most isolated, and hence the most divergent, dialects of Indonesian are spoken in Madagascar; the Hova dialect of the Malagasy group is the literary one.

The chief groups on the Philippine Islands are four: the Luzon group (chief dialects, Iloco, Ibanag, Apayao, Kalinga, Tingguian, Bontoc, Ifugao, Igorot, Ilongot, Tagalog), second, the Bisaya group (chief dialects, Cebu-Bisaya, Panay-Bisaya), third, Mindoro-Palawan (chief dialects, Mangyan, Kuyónon, Tagbanua), and finally, the Mindanao-Sulu group (chief dialects, Lanao, Magindanao, Subanon, Mandaya, Bagobo, Kulaman, Tiruray). For a map of distribution of these and other dialects see Herbert W. Krieger, "Peoples of the Philippines" (*Smithsonian Institution, War Background Studies No. 4*, Washington, 1942, Fig. 4).

Some of the dialects in the East Indies are as follows. Sumatra: Minangkabau, Karo and Toba (together known as Batak), Gayo, Kubu, etc. Mentawey is spoken on the island by that name. Dayak and Punan are spoken in Borneo. Java: Javanese, Sundanese, Madurese. Celebes: Toradja, Bulu, Tontemboan, Bugis, Makassa, Bareqe. Balinese is the language of Bali. There are a good many others as well.

Several members of the Indonesian family, Malay in particular, have been studied with more or less thoroughness. But the best material is in Dutch and available only with difficulty here. For an excellent recent contribution in America cf. the outline of Iloco (a Philippine dialect) syntax (*Language* 18 (1942), 193–200), by Leonard Bloomfield.

The empires of the Mon and the Khmer were shattered in relatively recent times by folks who spoke Burmese and Thai respectively. The speakers of these languages dominate Burma and Thailand today, and Mon-Khmer is rapidly disappearing.

M. Heine-Geldern E-4 (no date) 1942 ALI Southeast Asia ALI

CONCEPTIONS OF STATE AND KINGSHIP IN SOUTHEAST ASIA

ROBERT HEINE-GELDERN

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121 643 AT A time when the whole political system of Southeast Asia seems to be on the verge of complete reshapement and when a new cycle of development, dominated by native forces, may be expected to emerge from the present turmoil, an inquiry into the ideological foundations of native government will not be out of place and, perhaps, will even be of more than purely theoretical interest. What were the religious and philosophical conceptions which underlay and shaped the states of Southeast Asia? Are they still living forces with which we have to count or are they dead and gone? Is it possible to inoculate new ideas into old traditions, thereby avoiding a complete break with the past, a dangerous uprooting of oriental thought and culture?

In view of the limited space I shall confine myself to a discussion of some fundamental conceptions of state and kingship in those parts of Southeast Asia where Hindu-Buddhist civilization prevailed.

MACROCOSMOS AND MICROCOSMOS

772 643 The primary notion with which we shall have to deal is the belief in the parallelism between Macrocosmos and Microcosmos, between the universe and the world of men. According to this belief humanity is constantly under the influence of forces emanating from the directions of the compass and from stars and planets. These forces may produce welfare and prosperity or work havoc, according to whether or not individuals and social groups, above all the state, succeed in bringing their lives and activities in harmony with the universe. Individuals may attain such harmony by following the indications offered by astrology, the lore of lucky and unlucky days and many other minor rules Harmony between the empire and the universe is achieved by organizing the former as an image of the latter, as a universe on a smaller scale.

171 772 643 It is well known that this astrological or cosmo-magic principle, as we may call it, originated somewhere in the Near East. It was well established in Babylonia in the 3rd millennium B.C. and there are indications that it may go back there at least as far as the middle of the 4th millennium, and possibly farther. Again, we have indications that it existed in Northwest India in the

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first half of the 3rd millennium. It influenced Europe in various ways and at various times, specially during the periods of Hellenism and of the Roman empire and in the Middle Ages. It is difficult to tell when it first reached China. Anyway it had developed there into a highly specialized system during the Chou and Han periods. It came to Southeast Asia by way of India as well as of China, and this double influence may account for its prominence there and for the strong hold it had on the minds of the peoples of Farther India and Indonesia. Its long life-span and its spread over vast regions with divergent cultures, and even more so the fact that it had to adapt itself to the locally dominant religions, to various forms of paganism as well as to Hinduism, Buddhism and Confucianism, and occasionally even to Christianity and to Islam, naturally resulted in the development of numerous variants with often widely differing traits. It is with the special aspect of the cosmo magic principle as expressed in the organization of Hindu and Buddhist kingdoms in Southeast Asia (and to some extent in their Mohammedan successors in Malaya and Indonesia), that we are here concerned.

RELATION BETWEEN STATE AND UNIVERSE

Whereas speculations pertaining to the relation between state and universe formed an important subject of ancient Chinese literature, we would look in vain for a theoretical treatise on this topic in the various literatures of Southeast Asia.[1] Yet, there is overwhelming evidence of the cosmological basis of state and kingship in this area. This evidence is found in numerous passages in literature and inscriptions, in the titles of kings, queens and officials, in the "cosmic" numbers of queens, ministers, court priests, provinces, etc., in rites and customs, in works of art, in the lay-out and structure of capital cities, palaces and temples. One need only put these various items together to obtain a relatively clear picture. This picture will be more complete in continental Southeast Asia, where the old forms of Buddhist state and kingship survived into very recent times. It will be hazier in the Archipelago as a result of Mohammedan and European influences.

According to Brahmanic doctrine the world consists of a circular central continent, Jambūdvīpa, surrounded by seven annular oceans and seven annular continents. Beyond the last of the seven oceans the world is closed by an enormous mountain range. In the center of Jambudvīpa, and thus in the center of the world, rises Mount Meru, the cosmic mountain around which sun, moon and stars revolve. On its summit lies the city of the gods sur-

[1] However, it must be taken into account that Burmese, Mon and Thai literatures are still very imperfectly known.

15:Adams E-4 (no date)1948 ALl Southeast Asia ALl

RICE CULTIVATION IN ASIA

By INEZ ADAMS

243 THE terminology employed by writers discussing Asiatic rice agriculture has raised a problem: are the cultivated varieties of rice distinctly separable into one group that will grow under none but irrigated conditions, and another that demands moderate amounts of moisture but is successfully produced only by dry farming? The terms used in the literature frequently bear this implication. They include references to "wet" and "dry," "dryland," "lowland," "upland" and "mountain" rice. In anthropological studies whose purpose is merely descriptive this creates confusion. When extended to comparative studies and historical reconstructions, with the two methods of cultivation treated as distinct for the conclusions reached, it becomes necessary to examine the distinctions that might justify such use.

101 As early as 1820, John Crawfurd, writing his "History of the Indian Archi-
171 pelago," observed that rice is known as "padi . . . in all languages and dialects
243 from Madagascar to the Philippines."[1] He distinguished in Java a "marsh"
184 rice, sown in nurseries and transplanted to flooded fields, and a "mountain" or "dryland" rice, grown on arable uplands. These terms remain current. Lowie defines them thus:

243 The innumerable variations of the plant fall broadly into two categories, with corresponding techniques of husbandry. "Swamp" rice can be grown only in marshes or under irrigation. "Mountain" rice yields smaller crops, but can be grown anywhere with normal precipitation.[2]

Wilhelm Wagner[3] speaks in a similar sense of "den gewöhnliche Wasserreis" and "den sogenanten Bergreis," in his account of Chinese agriculture. C. Daryll Forde makes the same general differentiation of cultivated rices falling[4] into two groups due to the physical requirements of the plant. Wissler[5] mentions "The cultivated varieties known as 'hill,' 'upland,' or 'dryland' rice," in contradistinction to the "aquatic varieties." Keesing,[6] in one work on the Philippines, employs "wet" and "dry" rice; elsewhere[7] he speaks of "dry agriculture" in Indonesia, as distinguished from the practice of terracing with irrigation.

E. M. Loeb,[8] in his general ethnography of Sumatra, notes rice raised in both flooded and dry fields by the Bataks; in the Minangkabau, . . . "wet and dry rice fields are worked together by the men and women . . . ";[9] in Nias, . . . "both the wet and dry variety are grown . . . ";[10] in Atjeh, "Rice is of both the wet and dry variety. The wet rice fields, when not laid in swamps, are irrigated

[1] Crawfurd, 1820, Vol. I, p. 358. [2] Lowie, 1938, p. 294. [3] Wagner, 1926.
[4] Forde, 1934. [5] Wissler, 1946. [6] Keesing, 1937. [7] *Idem.*, 1934.
[8] Loeb, 1935. [9] *Ibid.*, p. 101. [10] *Ibid.*, p. 132.

31:Scherman--4A E-4 (no date) 1915 AP1 Burma
Burmese AP4
Southeast Asia AL1

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[p. 204]

[For description see page 4, category 116.—Analyst]

43: Jenks E-5 (1902-1903) 1905 OA1 Philippines
Bontok OA12
Malayo-Polynesians 04
Southeast Asia AL 1
1/1 [Cf. pp. 48(E)-48(H), category 116. -- Analyst]

The a'-to ceremonials of Chakong are held in the pa-ba-fu'-nan of neighboring a'-to, as in Sigichan, Pudpudchog, or Filig, and this seems partially to destroy the *esprit de corps* of the unfortunate a'-to.

Each a'to has a fa'-wi building—a structure greatly resembling to the pa-ba-fu'-nan, and impossible to be distinguished from it by one looking at the structure from the outside. The fa'-wi and pa-ba-fu'-nan are shown in Pls. XXX, XXXI, and XXXII. 1/1 Pl. XXIX, 1/1 shows a section of Sipaat a'-to with its fa'-wi and pa-ba-fu'-nan. The fa'-wi is the a'-to council house; as such it is more frequented by the old men than by the younger. The fa'-wi also shelters the skulls of human heads taken by the a'-to. Outside the pueblo, along certain trails, there are simple structures also called "fa'wi," shelters where parties halt for feasts, etc., while on various ceremonial journeys.

The fa'-wi and pa-ba-fu'-nan of each a'-to are near together, and in five they are under the same roof, though there is no doorway for intercommunication. What was said of the pa-ba-fu'-nan as a social center is equally true of the fa'-wi; each is the lounging place of men and boys, and the dormitory of unmarried males.

In Samoki each of the eight a'-to has only one public building, and that is known simply as "a'-to."

One is further convinced of an extensive early movement of the primitive Malayan from its pristine nest by the presence of institutions similar to the pa-ba-fu'-nan and fa'-wi over a vast territory of the Asiatic mainland as well as the Asiatic Islands and Oceania. That these widespread institutions sprang from the same source will be seen clearly in the quotations appearing in the footnote below.[1] The visible exponent of the institutions is a building forbidden to women, the functions of which are several; it is a dormitory for men—generally unmarried men—a council house, a guardhouse, a guest house for men, a center for ceremonials of the group, and a resting place for the trophies of the chase and war—a "head house."

[1] Major Godwin-Austen says of the Gāro hill tribes, Bengal, India:

"In every village is the 'bolbang,' or young men's house. * * * In this house all the unmarried males live, as soon as they attain the age of puberty, and in this any travelers are put up."—The Journal of the Anthropological Institute of Great Britain and Ireland, vol. II, p. 393. See also op. cit., vol. XI, p. 199.

S. E. Peal says:

"Barracks for the unmarried young men * * * are common in and around Assam among non-Aryan races. The institution is here seen in various stages of decline or transition. In the case of 'head-hunters' the young men's barracks are invariably guard-houses, at the entrance to the village, and those on guard at night keep tally of the men who leave and return."—Op. cit., vol. XXII, p. 248.

Gertrude M. Godden writes at length of the young men's house of the Nágá and other frontier tribes of northeast India: "Before leaving the Nágá social customs one prominent feature of their village society must be noticed. This is the *dekha chang*, an institution in some respects similar to the bachelors' hall of the Melanesians, which again is compared with the *balai* and other public halls of the Malay Archipelago. This building, also called a *Morang*, was used for the double purpose of a sleeping place for the young men and as a guard or watch house for the village. The custom of the young men sleeping together is one that is constantly noticed in accounts of the Nágá tribes, and a like custom prevailed in some, if not all, cases for the girls. * * *

43: Jenks E-5 (1902-1903) 1905 OA1 Philippines
Bontok OA12
Malayo-Polynesians 04
Southeast Asia AL1

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OLAG

The o'-lâg is the dormitory of the girls in an a'-to from the age of about 2 years until they marry. It is a small stone and mud-walled structure, roofed with grass, in which a grown person can seldom

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"The young men's hall is variously described and named. An article in the Journal of the Indian Archipelago, 1848, says that among the Nágás the bachelors' hall of the Dayak village is found under the name of 'Mooring.' In this all the boys of the age of 9 or 10 upward reside apart. In a report of 1854 the 'morungs' are described as large buildings generally situated at the principal entrances and varying in number according to the size of the village; they are in fact the main guardhouse, and here all the young unmarried men sleep. In front of the morung is a raised platform as a lookout, commanding an extensive view of all approaches, where a Nágá is always kept on duty as a sentry. * * * In the Morungs are kept skulls carried off in battle; these are suspended by a string along the wall in one or more rows over each other. In one of the Morungs of the Changnae village, Captain Brodie counted one hundred and thirty skulls. * * * Besides these there was a large basket full of broken pieces of skulls. Captain Holroyd, from whose memorandum the above is quoted, speaks later of the Morung as the 'hall of justice' in which the consultations of the clan council * * * are held. * * *

"The *'Morangs'* of another tribe, the 'Naked' Nágá, have recently been described as situated close to the village gate, and consist of a central hall, and back and front verandas. In the large front veranda are collected all the trophies of war and the chase, from a man's skull down to a monkey's. Along both sides of the central hall are the sleeping berths of the young men. * * *

"Speaking of the Mao and Muran tribes [continues Miss Godden], Dr. Brown says, 'the young men never sleep at home, but at their clubs, where they keep their arms always in a state of readiness.' * * *

"With the Aos at the present day the custom seems to be becoming obsolete; sleeping houses are provided for bachelors, but are seldom used except by small boys. Unmarried girls sleep by twos and threes in houses otherwise empty, or else tenanted by one old woman.

"The analogy between the *Dakha Chang*, or *Morang*, of the Nágás and the men's hall of the Melanesians is too close to be overlooked, and in view of the significance of all evidence concerning the corporate life of early communities a description of the latter is here quoted. I am aware of no recorded instance of the women's house, other than these Nágá examples. 'In all the Melanesian groups it is the rule that there is in every village a building of public character where the men eat and spend their time, the young men sleep, strangers are entertained; where as in the Solomon Islands the canoes are kept; where images are seen, and from which women are generally excluded; * * * and all these no doubt correspond to the *balai* and other public halls of the Malay Archipelago.' "—Op. cit., vol. XXVI, pp. 179-182.

Similar institutions appear to exist also in Sumatra.

In Borneo among the Land Dyaks "head houses," called "pangah," are found in each village Low says of them: "The Pangah is built by the united efforts of the boys and unmarried men of the tribe, who, after having attained the age of puberty, are obliged to leave the houses of the village; and do not generally frequent them after they have attained the age of 8 or 9 years."—Sir Hugh Low, Sarawak, Its Inhabitants and Productions (London, 1848), p. 280.

Lieutenant F. Elton writes of the natives of Solomon Islands: "In every village they have at least one so-called tamboo house of *tohe*, generally the largest building in the settlement. This is only for the men, it being death for a female to enter there. It is used as a public place and belongs to the community. Any stranger coming to the village goes to the tamboo house and remains there until the person he is in quest of meets him there."—The Journal of the Anthropological Institute of Great Britain and Ireland, vol. XVII, p. 97.

Mr. H. O. Forbes writes of the tribes of Timor (islands between New Guinea and Australia) that they have a building called "Uma-lulik." He says: "The *lulik* can be at once recognised, were it by nothing else than by the buffalo crania with which it is decorated on the outside. An officer who holds one of the highest and certainly the most influential positions in the kingdom has charge of the building, and presides over the sacred rites which are conducted in them. * * * The building is cared for by some old person, sometimes by a man and his wife, but they must not both—being of opposite sex—stay all night."—Op. cit., XIII, pp. 411, 412.